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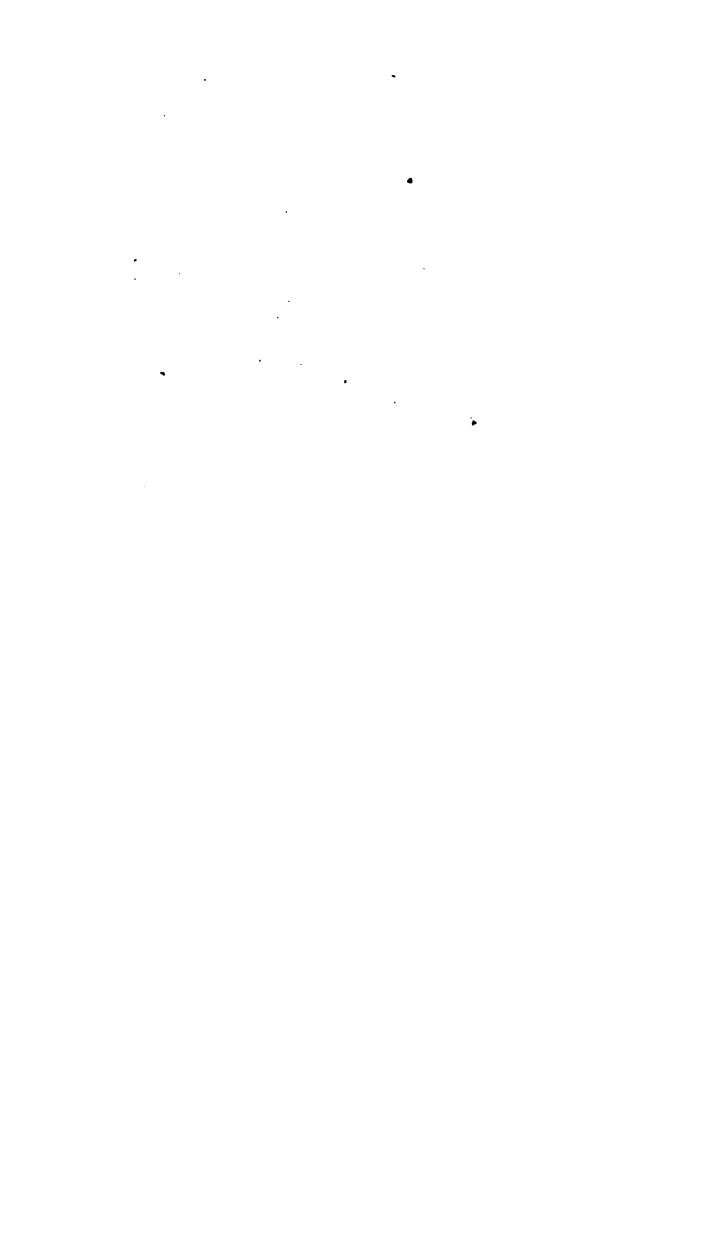
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1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future.

2. The second part of the paper discusses the role of the government in the development of the United States. It is argued that the government has played a crucial role in the development of the country, and that its actions have been guided by a set of principles that have been passed down from generation to generation.

3. The third part of the paper discusses the role of the individual in the development of the United States. It is argued that the individual has played a crucial role in the development of the country, and that his actions have been guided by a set of principles that have been passed down from generation to generation.

4. The fourth part of the paper discusses the role of the community in the development of the United States. It is argued that the community has played a crucial role in the development of the country, and that its actions have been guided by a set of principles that have been passed down from generation to generation.

5. The fifth part of the paper discusses the role of the nation in the development of the United States. It is argued that the nation has played a crucial role in the development of the country, and that its actions have been guided by a set of principles that have been passed down from generation to generation.



# PROPOSITI-

ON.

CONCERNING KNEELING

in the very act of receiving

*Howsoever.*

*Published to satisfie professors, yet humble,  
lie, Submitted to the iudgment of  
Prophets.*

*Rom. 14. 10. 11. 12.*

Why dost thou condemne thy brother,  
for it is written I liue (saith the Lord) and e-  
very Knee shall bow vnto me. So then, every  
one of vs shall giue accountes of himselfe  
vnto God.

*Cor. 10. 14. 22.*

Flee from Idolatry, Yee cannot be partakers  
of the Lords table, & of the table of Devils.



PRINTED. 1605.

110 ~ 264.





there is no fault but *non conformitie* to superstitious vanities, A Bird of theit tether may Preach scores of Popish Doctrines, be scandalous in life, and at his last cast at dice when he hath lost all, say, *In the Spite of God let him do now what he can*, and yet hold his owne well inough, An other mans owne and ill inough I mighte well say if the law might haue due courle well, God amend all, and re-  
 straine the remnant of this Rage. In meane while I reioice to heare that it is giuen to any of Gods people not only to beleue in Christ but also to suffer for his sake, hauing the same fight which they see or heare to be in their Ministers, as it becommeth the Ghospel of <sup>Phil.</sup> Christ, the sincerity wherof belongeth as well to the people as to the Ministers of Christ. for howsoeuer all are not to weare the whore of Babilons Smocke, yet all are to make conscience of bowing the knee to Baal. To confirme your zeale against the superstition of *Kneeling* I haue longe sought (being often solicited so to do by you) and at length found a short but (in my poore iudgement at least to mee) a sufficient discourse which I haue printed, that I may comfort not onely you but many other also who are in doubt, with that comfort where with I my selfe am comforted of God. I say Comforted. For when  
 it



5

**KNEELING IN THE VERY**  
acte of taking, eating and drinking the  
Sacramentall bread and wine, in the holy  
Communion cannot be without sinne .

**I**T is to be understood, that, howsoever  
Kneeling may (in it selfe considered) be  
esteemed a naturall gesture of the body, as  
standing, sitting, etc. yet in this case, it is  
by Institution of man . For neither nature  
nor custome, doth teach vs. ordinarily to  
knele when we eate & drinke neither doth  
the word require Kneeling in this case.  
If it be by Institution, it must be either in  
respect of a more reuerēt receiuing, or Not.  
But if the most soleme signe of reucrence  
(used in theis partes of the world) be with  
out all respecte of reucrence, and that by  
Institution of authority, in so high a part  
of Gods seruice may not suche Kneeling be  
iudged, if not a grosse mocking of Christ,  
as was the souldiours their bowing of knees <sup>Mat</sup>  
before him, yet a taking of the name of god <sup>Mal</sup>  
in vaine. Seing all significatiōs of honour,  
in Gods seruice, ought to be to the honour

4.2  
mg. 5. 13.

of his name, and an othe not religiously intended (as in the nature thereof it ought to be) to the honour of God, is the taking of Gods name in vaine. Did Naaman newly brought to the knowledge of God, attribute so much to bowing in the house of Rimmon when his master leaned on him, so that it was not his voluntary act? And shall we, who haue had the Gospel long, kneeling by institution and determination, in a principall parte of Gods seruice, make no account whether wee honour god, or no, by such kneeling?

3 If kneeling be Instituted for a more reuerent receiving, then it must be either in regard of God, or of bread and wine. If in regard of god then must wee be well persuaded that such kneeling is an acceptable seruice vnto his Maiestie. And that this may be, we must consider, whether such kneeling be a wilworshipp or a seruice reasonable, and according to Gods will. Least otherwise we finde our selues so far from honoring God, as that we provoke him. As  
did

m. 12. 1 &  
5. 23,  
29 13:  
ch 15. 9,

**did Nadab and Abihu, who offered in-<sup>L...</sup>  
cense, but not with the very fire which <sup>3</sup>  
God appoynted, and were therfore devou-<sup>1 Ch</sup>  
red with fire. And as did King David, & <sup>& 15</sup>  
the preists, who caried the Arke otherwise  
than it ought to haue been, and therefore  
Vzra died for it, with a sodaye death. For  
God wilbe sanctified (if not By yet) In all  
them that come neere him.**

**But kneeling is contrary to the example of  
Christ, and his Apostles, who ministred & <sup>Luke</sup>  
receiued sitting, or in such a gesture, as in <sup>1 Cor</sup>  
those countreyes was most used at eating.  
From which example to differ, without  
warrant from Gods word cannot be with-  
out fault. Seeing examples of holy men,  
much more of Christ, are to be followed,  
except there be some reasonable cause to  
the contrary. And the Apostle to reforme  
an abuse which crept (even in their times)  
into loue feastes, which were immediatly,  
before, or after the Lords supper, did ba-  
nish them thence, & reduced the manner  
of administring the Lords supper to the  
first**

*r. 11. 22* first institution, saying: shall I prayse you in this? I prayse you not. For I haue receiued of the Lord that which I haue also delivered vnto you, etc. *Wherby it is apparant, that that forme of administration, which differeth frō the first institution, is worthy no prayse and therefore no acceptable service to God. For if the Apostle would not tolerate an indifferent thing (as was a loue feast till then) to continue so nere the L. supper, whē it was abused, how would they allow the chaunge of sitting into kneeling, especially in these two considerations?*

*S* First, because the abuse of loue feasts (viz. superfluity) was never so great, and scandalous, in the Apostles time, as the abuse of kneeling (viz. Idolatry) was and is in the sinagogue of Rome: And besides, Loue feastes were either before, or after the L. supper, whereas kneeling is in the principal part of the holy Communion. Therefore if the Apostle banished Loue feastes from the L. supper, because of the abuse, & brought the Church to the simplicitie of the first institution, Is it not a tempting sinne to retaine

*tain the Idolatrous kneeling of Papistes,  
and reiect the exemplary sitting of our M.  
Christ? And the rather, because it is in  
that sacrament, & in that part of the sa-  
crament, which especially setteth forth our  
communion with Christ, & his Church,  
and is therefore called The communion.  
In due consideration wherof, how can wee <sup>1 Co</sup>  
imagine, that Christ hath any honor by <sup>17.</sup>  
our kneeling? Seeing it swarrieth, not only  
from his example, but also from the prac-  
tise of all reformed Churches, except in  
England, which the Papistes them selues  
call Puritan-papisticall, for retainyng  
this, and other popish corruptions, and, Se-  
ing it may be an argument (especially to a  
papist not understanding our tongue) that  
we haue communion with Antichrist, &  
& his sinagogue, at least in the Idolatry of  
bread worship. Which our failing, or care-  
lesnes to avow our communiõ with Christ  
and his church, and not abhorring all cõ-  
munion with Antichrist & his sinagogue  
cannot be without grevous sinne. Or els  
Paul.*

Cont  
Eccl  
thol:



*1. 11, 12 Paul sinned, when he rebuked Peter for  
not holding communion with the Gentils  
converted, and wrote without good war-  
rant, where he saith: If any lust to be contenti-  
ous, we haue no such custome, neither the  
Churches of God. & in another place: VVhat  
communion hath Christ with Beliall? Come  
out, and touch no vncleane thing. Doth not  
God streighly forbid vs to serue him, as  
Idolators doe their gods. These things cō-  
sidered, Can kneeling wherwith Papistes  
doe honor their breade God, be honorable  
to Christ, in his holy sacrament?*

*6 Secondly, whereas the end of a sacrament  
is to informe the outward man, by sensible  
demonstrations, it pleased our M. Christ  
to vse such a gesture, as, agreably with  
bread and wine, setteth out our communi-  
on and spirituall familiaritie with him,  
and reioycyng in him. And therefore as he  
saith, If any heare my voyce, and open the  
dore, I will come in to him, and sup with him  
and he with me, so he saith, Many shall come  
from the east and west, and shall sit with A:  
braham etc. By which places it appeareth that  
as by supper, so by sitting, familiar re-  
ioyce-*

ioycing, or reioycing familiarity is  
 expressed. In which respects the cōmunion  
 is called the Lords supper & not A Sacri  
 fice, & we are said to be pertakers of the  
 L. table, & not of an alter. And therefore <sup>1 Cor</sup>  
 not kneeling, and sitting is for receiving. <sup>& 10</sup>  
 Wee read not of any gesture of bodie pre-  
 scrib'd, or observed in Circumcision, and  
 Baptisme as in the Passover & L. supper  
 Because there needeth no materiall regard <sup>Exod</sup>  
 to be had of any certaine gesture in the 2. <sup>Numl</sup>  
 former sacraments, so the foreskynne were <sup>11. 12</sup>  
 cut of, and water be used: But in the o- <sup>Math:</sup>  
 ther two, a gesture, answerable to the ac- <sup>& 26</sup>  
 tion is requisit. And therefore God prescri-  
 bed to his people: when they were to flie out  
 of Egeipt, the gesture of loynes gyrded, &  
 staves in their hands, because the eating  
 then of the passover was in hast. But that  
 gesture being but for that time, as may ap-  
 peare by the omission therof, when the ob-  
 servation of the passover was established,  
 our Master Christ, who came not to break  
 but fulfill the law, and knew what was fit-

ge quite altogether unanswerable to eating  
And the rather, because it darkeneth the  
counsell of God, and beyng a signe of the  
greatest Submission obscureth that Reioy-  
cing familiaritie, which the L. supper sig-  
nifieth, and sealeth. Doe we not condemne  
the papists for ministring the communion  
in one kinde, because such an admini-  
stration is against Christ his example, and  
doeth not lively demonstrate the Lords  
death? Here a caveat is to be given, that  
none take occasion by this discourse, to iu-  
stifie the childish pedagogy of signifynge  
ceremonies devised by man, Seeing sitting  
was used by Christ, and the signification  
thereof is found in scripture. And therefore  
that childish pedagogy is not iustified by  
that worthy servant of Christ, M. Cart-  
wright, his iudgment, viz. That sitting  
doth signifie our rest in Christ Iesus.

That

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That kneeling may be more soundly convinced as a wilworship, objections are to be answered. Therefore where it is supposed that Christ and his Apostles ministred & receiued sitting but by occasion, and not of purpose: because they were sitting before in eating the passeover. whereas if Christ had sitten down of purpos to administer the communion, then all that is said is graunted to be some purpose. The answer is short, yet full: Christ did sit of purpose, when he ministred his last supper. For after the passeover he rose, washcd his disciples feet, and sat downe againe.

If it be demaunded, why the Church is not bound to the time of evening, as well as to the gesture of sitting, sith Christ obserued the one, as well as the other? It may be answered: Time being a common circumstance to every action (for nothing can be done, but in some time) the particular time is not to be obserued, except Christ had sanctified it to the communion, as God sanctified the 7. day, on which he rest.

Ioh.  
Gen.

rested, or (at least) chosen it of purpose, as  
 he did sitting. But whereas it was upon spe-  
 ciall, and necessary occasion, for the passeo-  
 ver must eaten before the L. supper could  
 be instituted instead thereof, and presently  
 after supper the hower came, when Christ  
 was to be betrayed, therefore if the Iewes  
 transgressed not the institution of the pass-  
 over, by chaunging a gesture, at the first  
 prescribed by God according to that their  
 present occasion, in another fitter for a tie  
 of rest, much lesse doe christians transgrese  
 the institution of the L. supper, by chaun-  
 ging the time taken by Christ upon occasi-  
 on, but not prescribed, into some other fit-  
 ter ( in discretion ) for the ordinarie cele-  
 bration of the L. supper. As probably the  
 Primitiue Churches did. For every first  
 day of the weeke (viz. the L. day) the bre-  
 thren came together to breake bread, id  
 est, to minister the communiõ. So that  
 either they never met upon the L. day,  
 but in the evening, or else they celebra-  
 ted the communion at some other times.

but

but for my alteration of the gestures of sitting, especially into kneeling there is not the least probabilitie.

It is further objected. That we may kneele in regard of prayers to be used, by prescription of authority, at the deliuering of the bread and wine. viz. The bodie of our Lord Iesus Christ which was giue for thee, preserue thy bodie and soule into eternall life, and take and eate this. etc. Heere vnto these answers may be returned. Scing we reiect Christ his example of sitting for kneeling, we must not stand vpon what we may doe, but humbly consider what we must doe. For if there be not a necessary, and a iustificable cause both of those prayers, and of Kneeling in regard of them, doe we not presume vpon Christ his patience, in reiecting his example? Now, what necessitie is there of those prayers, at that very time? Seeing prayers goe before, and follow after. Againc, must we needs kneele at every bitte of a prayer? Is their more necessity to obey a needlesse direction to kneele at those prayers, than to follow the example of Christ, In sitting  
we be

when we take eate and drinke, things requyred in the same sentences? And why must the people kneele, when they heare those prayers, rather than the minister who pronounceth them? But it is a question, Whither those prayers be iustifiable or no. For besides that, by reason of them, Kneeling, devised and abused by Antichrist, doth crosse the practise of Christ and his Apostles, and they may seeme a wayne repitition: Even the adding of the to the words of institution is contrary to the minde of Christ. For he did first blesse or pray, and after gaue the Elements, in a sacramentall forme of words, without any addition, saying, take, eate, etc. Which order of administration, and forme of words, Mathew, Marke, Luke, and Paul doe so constantly, precisely, and sincerely relate, that any may percieve the meaning of the spirit to be. That the sacramentall forme of words ought precisely to be obserued, without any addition. And the rather because Paul beginneth his relation thus,

6 7. &  
etc.  
14:21  
2: 19,

I haue receiued of the Lord, that which I 1 Cor.  
 haue also deliuered, etc. So that it may <sup>24</sup>  
*seeme to be against religion and reason,*  
*that to a sacramentall forme of speach,*  
*wherin the minister should only supply the*  
*person of Christ, there should be added a*  
*prayer, as in the name of the Church. This*  
*confusion is fitter for Babilon, than for*  
*Sion. Lastly, Why is not a short prayer, af-*  
*ter other going before, as well ioyned to the*  
*sacramentall forme of Baptisme: viz. N.*  
*I baptise thee In the name of the Father, etc.*  
*If then this addition of prayer to the sa-*  
*cramentall forme of words, be not of faith,* Rom. 1. 23  
*how can we, with faith and a good consci-*  
*ence, confirme, or allow the same with our*  
*kneeling?*

*Lastly for iustifying of Kneeling, it is*  
*affirmed. That it is indifferen: whither* 10  
*we sitt, stand, or kneele: Seing Christ did*  
*sit, when he did eate the passover. Whereas*  
*God commaunded the children of Israel*  
*in Egypt to eate the passover standing,*  
*and some reformed churches receiue stan-*



ding, for all that Christ did sit at his last supper: Therefore the King may appoynt Kneeling, as the most reverend gesture, and best beſeeming ſo holy an action. For answer wherunto, howſoever that which is alreadie ſaid, may ſuffice, Yet it may be further conſidered, That though it be admitted, that it is indifferent to ſit, or to ſtand, yet it doth not follow, that Kneeling is indifferent, For ſitting is the example, and ſtanding is a gesture ſometimes uſed in ordinary eating, and (in the obiection) it is ſaid to be preſcribed at a ſacramentall feaſt. Againe, It doth not follow, That becauſe Chriſt uſed a gesture fitter for eating in his time, inſteed of a gesture preſcribed vpon occaſion, it is therefore lawfull to uſe a gesture nothing answerable to eating, and that taken out of the Synagogue of Antichriſt (as though the word of God came out of it, or to it onely) inſtead of a gesture moſt answerable to eating, & of purpoſe uſed by Chriſt at the inſtitutio of the ſacrament. So that, notwithstanding  
all

all that is said for Kneling, His Maiestie  
 (upon whome the burthens as of this ge-  
 sture so of other ceremonies, is layde) may  
 remember, That Hezekiah appoynted <sup>2 Chro</sup>  
 Levites in the house of the Lord with Ci- <sup>25,</sup>  
 balls, etc. according to the commaunde-  
 ment of David, and Gad the Kings Seer,  
 and Nathan the Prophet, for the cōmaun-  
 dement was by the hand of the Lord, and  
 by the hand of his prophets. And withall  
 consider, that if Kneeling were the most  
 reverēt gesture, & best be seming the holy  
 cōmunio, our L. & Master would nothave  
 sitten downe of purpose, at his last supper.  
 And that Ahaz was deceived In deeming  
 the Alter at Damascus, more honorable <sup>2 King</sup>  
 for Gods service, thā the alter of the Lord. <sup>10, 12.</sup>

Having said that which may be suffi- <sup>11</sup>  
 cient to a man reasonable, and not con-  
 tentious, against the iustitution of knee-  
 ling for supposed reverence in regard of  
 God, it remaineth that somewhat be said  
 against the institution of Kneeling, for  
 reverence in regard of bread and wine.

Which need not be much, For no sound  
 protestant, of any knowledge, will affirme  
 it, but rather presently consider, That if  
 kneeling be instituted for reverence in re-  
 gard of bread and wine, It must be either  
 because they represent the body & bloud  
 of Christ, though remaining bread and  
 wine touching there substance: And then  
 for like reason, we may worship the cruci-  
 fixe, and image of God, as the papists doe:  
 Or, because Christ is really, bodily, & local-  
 ly, though invisibly, present in the, either  
 by Transubstantiation, according to the  
 herisy of the papists, or by consubstantia-  
 tion, according to the herisy of the Luth-  
 erans. These things cannot but be conside-  
 red, And then it must needs follow, that if  
 we abiure these herisyes of Papists, & Lu-  
 therans, we must also abhorre idolatrous,  
 & superstitious kneeling, their daughter  
 and Nurse, which was never hearde of be-  
 fore Transubstantiation was hatched in  
 the sinagogue of Antichrist. So that imme-  
 diately after Pope Innocent decreed Tran-  
 sub-

substantiation, Pope Honorius decreed kneeling. Therefore if Harding doth graunt that it is not well to kneele: but in regard of a reall, & bodily presence, a sound protestant should infer, But I detest your reall presence, therefore I abhorre your Idolatrous kneeling. Ann<sup>r</sup>  
Iuels c  
fol: 11

We are to abhorre kneeling, not onely because we abhorre the herisyes of worshipping images, Transubstantiation, & Consubstantiation, but also, Because it is the shew of the greatest evils that ever were, viz. Idolatry in worshipping a God made of a peice of bread, and of communiõ with Antichrist, rather than, with Christ, and therefore the greatest scādall that ever was or can be, both in regard of those evils it doth occasionally teach, or confirme, As also in regard of multitudes (indeed the most part of people) either not sufficētly instructed in the right understanding, & use of the sacrament, and therefore caried with a blinde devotion learned by tradition, or corrupted (more or lesse) with the leaven

*of poperie. Who all in regard of their weak-  
nes, are indangered by this gesture, either  
grossly to commit the Idolatry of papists, or  
to haue a superstitious estimation of the  
outward elements. And the rather, because  
by the 21 Canon it is provided: That no  
bread, and wine newly brought, shalbe vsed,  
but first the words of institution shall be re-  
hearsed, when the said bread & wine be pre-  
sent vpon the Communion table, As if the  
words were incantations, & the table like  
the autler which sauētifieth the sacrifice.  
May not this prouiso seeme (at least to the  
simple) to make way at least to the Popish  
consecration? How grevous a sinne it is to  
18. 6. scandalize the weake, may appeare by the  
wordes of Christ: viz. whosoever shall  
offend one of these little ones, it were better  
for him, that a millstone were hanged about  
his necke, and that he were drowned in the  
8. 13. depth of the Sea. And of Paul: If meate offend  
my brother, I will eate no flesh, while the  
world standeth, that I may not offend my  
brother. What an offence or scandall is,  
the Apostle sheweth in the same chapter,  
viz. An occasion of falling to the weake.  
The*

The perticular offence he speaketh of is this: Notwithstanding the gospell was preached a convenient time, and that by the Apostles, yet many wanted knowledge, & <sup>verf.</sup> even unto that time, did eate as a thing sacrificed to an Idoll. Of whome if any should see a man indued with knowledge sit at table in the Idols temple, his weake conscience might occasionally be imboldened to eate those things which are sacrificed to Idols. If Paul would never eate flesh rather than he would offend in this case, because in so doeing he should sinne against <sup>ver. 1</sup> Christ, how dare a christian, hauing knowledge, kneele in the presence of any, who, for want of knowledge, receiue superstitiously. Of which sort, seing there be so many even untill this hower, and ever likly to be, that we know not when, and where to communicate without some such, either old, or young: it followeth, that as sitting at table in the Idols temple, could not be without sinne, in the Apostles time, so kneeling cannot be without sin in these dayes,

of the  
pa. 74

after  
om, i.e.

. against  
of Idol  
3 a

1:19.14

when the number of faithfull teachers is much decreased, but of papists much increased, & by our kneeling much confirmed in their bread worshipec. Therefore If his Maiesties iudgment be sound, that the surplice is not to be worne, if Heathenish men were commorant among vs, who, thereby. might take occasion to be strengthened in their paganism? shall we by our corrupt practise of kneeling, strengthen the papists, who swarme among us, in their Idolatry? If the State doth well, in ordeining the sacrament to be administred in vsual bread to take away superstition, whereas Christ did by occasion, minister in unleaueed bread, shall not we doe ill, In teaching, or confirming superstition by kneeling, whereas Christ did of purpose minister sitting? Setting up of images in churches onely to be lay mens bookes, is, by authoritie condemned, because they are as stumbling blockes in way of the blinde: So that they haue been, are still, and will be hereafter worshipped by ignorant persons. Is not kneeling as scandalous? How can it then be iustified?

But

But it is said, that the Kings cōmaūdemēt  
 taketh away scandall, in things indifferēt.  
 And it may be averred that this is a beg-  
 ging of the question, except it be proved  
 by the word, that kneeling may be without  
 sinne, and that notwithstanding it be an  
 institution of man, contrary to the exam-  
 ple of Christ, a signe of communion rather  
 with Antichrist and his sinagogue of Rōe,  
 than with Christ and his Church, it haue  
 no proportion with sacramentall eating,  
 and haue beene, is, and will be bread wor-  
 shipe. But suppose that in it selfe it were as  
 indifferent as was eating of flesh sacrificed  
 to an Idol, not in the Idols temple, but at a  
 priuate table where no weake ones were, in <sup>1<sup>c</sup></sup>  
 the Apostles time: yet how doth the Kings <sup>28.</sup>  
 commaundement take away scandall from  
 kneeling in publicke places? Doth it make  
 all so sure, that none can be scandalized?  
 Or, if that cannot be, doth it take away  
 guiltines from the scandalizer, as if all the  
 blame of scandalizing, were in the Kings  
 commaundement? Suerly it must be in the  
 former



former, or els the latter cannot be, For by  
 1.11. scandalizing a weake brother perisheth. Of  
 15 whose bloud, the scandalizer is guiltie, as  
 1.15 Ioab was of Vriahs bloud, notwithstanding the Kings commaundement. Here  
 his Maiestie knowne to be of a gentle disposition, & to haue learned, yea professed better  
 thinges in Scotland, is most humbly  
 prayed, to take this word (King) as spoken  
 in imitation, and vnderstood of Cantor:  
 who knowne to be of a violent disposition,  
 did cary matters in the Convocation, and  
 published Canons not orderly, & fully con-  
 cluded, as some of his suffragane prelates  
 report, But it is impossible, that the Kings  
 commaundement should make all so sure,  
 that none can be scandalized, the generall  
 ignorance of the people, the disposition of  
 the ignorant vnto superstition, the old lea-  
 ven of popery not purged, & the multipli-  
 yng of papists, all well considered. Nay ra-  
 ther, It is likely, that by the commaunde-  
 ment, the scandall will be the greater. Espe-  
 cially in regard of the 27 Canon, where  
 ministers

*ministers are commaunded, vnder paine of suspension, Not wittingly to administer the sacrament to any, but such as kneele. May not simple, & superstitious persons take occasion thus to argue? Why should kneeling be thus vrged by authoritie, if the sacramentall signes of the bodie, and bloud of Christ, be no more to be revered, than water applyed in baptizing children? Seeing that is also a sanctified signe of Christ his bloud, that we sheth away our sinnes, and iniquities.*

*To conclud, If kneeling in the very acte of taking, eating & drinking the sacramentall bread & wine, in the holy communion, be (1) an institution of man. (2) If it be the taking of Gods name in vaine, when it is without all respecte of reverence (3) If God be not honored thereby, except it be according to his will. (4) If it swarue from the example of Christ his sitting, & therefore deserueth no prayse. (5) If it be a provoking sinne to reiect the exemplary sitting of christ, wherby we shew our selues*

to be in communion with Christ, & the reformed churches, and to retaine kneeling, which for bread worship, ought to be banished, & wherby we seeme to be in communion with Antichrist, & his sinagogue. 6) If it obscureth that reioycing familiaritie in & with Christ which the L. supper signifieth (7) if the argument from Christ his example be made the stronger, in that he sat of purpose. 8) If the lawfulness of chusing a fitter time than the euening cannot iustify our reiecting Christ his exemplary sitting (9) if the bittes of prayer ioyned with the words of institutio do make kneeling the more sinfull (10) If kneeling be not as indifferent, as standing, nor best besceming the holy communion, and the King must appoynt nothing but by the hand of the Lord. (11) If we ought to abhor kneeling, as we abhorre the worshipping of Images, Transubstantiation, & Consubstantiation. (12) If to scandalize be grievously to sinne, and kneeling be a shew of the greatest evils, and withall the great  
the

scandall. And (13) If it be a begging of  
the question to affirme, kneeling to be in-  
different, & the Kings commaundement  
(so called) doth rather increase, thā les-  
scandall by kneeling, It may be averred,  
that kneeling in the very acte of Taking,  
eating, and drinking the sacramentall  
bread & wine, in the holy communi-  
on, cannot be without sinne.

*The Printer to the reader.*

The copy sent me wanted direction for the quotations &  
I wanted an English corrector therefore haue I failed more  
than I would: especially in placing them. But pardon I  
pray, and take knowledge of these principals:

*Errata,*

Pag 2 put downe Rem, 16, 17, 18, phil, 3, 20  
19, gal, 6, 12 lines, 2 pa, 5, pu, d, n al, 1, 6, 7, 12  
pa 6, 2 king 5, 18 l 3. ra 7, 1 cor 11, 1, 15, pa  
10, 1 cor, 11, 16 l 3 & 2 cor 6, 15, 17 l 4, &  
deut 12, 30, 31 l 5, math 8, 11 l 2, pa, 11 set  
vp 1 cor 11, 20 & 10, 21 l 2 & p, d, exo, 12  
11 l 6, num, 3, 11, 12 math, 5, 17 & 26, 20 l  
12. pa 12, l 1. put out not. & set vp lcb 38, 2  
l 1, p, d, 1 cor, 11, 25, 26, 16. pa 13 f, v: John  
13, 4, 12 l 10 p, d, gen, 2, 2, 3. l 3. pa: 14 pu, d:  
Math 26: 31: 45: Luke 22: 53 lin 4 read must  
be eaten lin 11. read into another. pa 16. li: 2  
read sentences prescribed & f, v: math. 6. 7 \ 5



















